

*The Believers Golden Chain.* /

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A FAREWELL

*Pam 95*

SERMON,

Preached on TUESDAY Afternoon,  
SEPTEMBER 15th, 1741.

IN THE CITY

High-Church-Yard

OF

GLASGOW,

Upon 1 Cor. 13: 13

By the REVEREND

Mr. GEORGE WHITEFIELD.

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*taken from his own Mouth; and published at the earnest  
Desire of many of the Hearers.*

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GLASGOW:

Printed; and to be sold by ROBERT SMITH in his  
Shop at the Gilt Bible, Salt-market; and by the  
other Booksellers in Town and Country, 1741.

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*THIS is to acquaint the  
Publick, That the Rest of Mr.  
WHITFIELD's Sermons  
preached in the High-Church-  
Yard will be publish'd with  
the outmost Expedition.*



# *The Believers Golden Chain.*

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A

## S E R M O N.

I COR. i. 30. *But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.*

**O**F all the Verses in the Book of GOD, perhaps there is not one more comprehensive, at least which shews the Dignity and Happiness of Believers in a more lively Manner, than the Verse which I have just now read unto you. I cannot help calling it, *The Believers Golden Chain*; every Link whereof deserves our outmost Admiration: It is a Chain like *Jacob's Ladder*, reaching from Heaven to Earth, and from Earth to Heaven again. Here is the Fountain of all the Blessings we receive, the electing Love of GOD; here is the Mean, or the Person on whose Account we do receive these Things, *namely*, the LORD JESUS CHRIST; and here are the Benefits which thro' Christ we do receive, *namely*,

namely, *Wisdom, Righteousness, Sanctification, and Redemption.*

I often think it is the Duty of Ministers, in a special Manner, to remind Christians of the great unspeakable Privileges they enjoy thro' Jesus Christ; for there are so many Things to draw us from God; so many Afflictions and Crosses that we must necessarily meet with to weigh down our Minds, and so much Contempt that we must certainly be exposed to, if we will be Followers of Christ. Therefore, to comfort God's People under these Things, we may be sure is one of the peculiar Offices of a Gospel Minister. The great Apostle who wrote these Words, was now in a polite Place called *Corinth*, where it seems the Philosophers looked on his Preaching as so much Foolishness. Had he come to them with moral Harangues of the Things of Nature, and talked in that abstruse Manner the Philosophers talked, they would have then much regarded him; but when the Apostle lays aside the outward Ornament of Learning, and simply preached a crucified Redeemer, it seems this was a stumbling Block, a Doctrine that did not suit their polite, or rather their profane Taste. As it was with the Apostle, so no Doubt it was with his Followers; they were despised



as well as he, and they had all Manner of Evil spoke against them for the Sake of the Lord Jesus Christ.

To support him and them under these various Calamities under this Contempt, he reminds them what Christ had done for their Souls; he reminds them that the Gospel Scheme was thus ordered, and he came to preach in this Manner on Purpose to confound carnal Wisdom, and that God had so ordered our Redemption by the Death of Christ, that no Flesh should henceforth glory in his Presence. But, at the same Time, that they might glory in God, that their Souls might magnify the Lord, and their Spirits rejoice in God their Saviour, he puts them in Mind, in the Words of the Text, what precious Privileges they enjoyed thro' Jesus Christ, notwithstanding the World looked on them as foolish and miserable Creatures; *But (says he) of him are ye in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption.*

It is my Design therefore, to the Encouragement of these that are Christians, and for the Conviction of these that are not Christians, to divide the Words of the Text in the following Manner:

FIRST, I shall point out to you the Fountain from whence all spiritual Blessings

sings entirely flow, *namely*, The everlasting Love of God. *But of him are ye in Christ Jesus, who of God, &c.*

SECONDLY, I will endeavour to show you the spiritual Blessings we do enjoy thro' Jesus Christ, *namely*, *Wisdom, Righteousness, Sanctification and Redemption.*

And *First* then, I will point out to you the Fountain from whence all spiritual Blessings we now enjoy, or ever shall enjoy, entirely flow: It is from the everlasting Love of God the Father. I am very well aware, that what I am going to speak about the everlasting electing Love of God, will not please natural Men. There is nothing that natural Men kick against more than the Doctrine of Election, the Doctrine of God's everlasting Love: And tho' many of you have been baptized in this Church, perhaps all of you have learned the larger and lesser Assembly's Catechism; tho' it is the very first Doctrine, *God chooses whom he pleases*; yet I fear, ~~I~~ fear, there are many among Ministers and People that are warping towards *Arminianism*, and wish that the Doctrine of God's everlasting Love was never mentioned in our Pulpits. But however natural Men may kick against it, it is Soul-reviving, sweet and comfortable Doctrine to the Children of the most High God.

I will not indeed say every Man that denies God's everlasting Love, is a bad Man; for I believe many have got better Hearts than they have Heads; but I will say (with one Mr. *Trail*,) It is really a very bad Sign, a Sign of an unhumbled Heart, when we reply against our Maker, and say unto God, *What dost thou?* It is a Sign of an unhumbled Heart, when we will not let God do with his own what he will. Men may kick against the Doctrine of Election; but, my Friends, if we will consider how the Heart hates God; if we consider this, we will find it impossible that any Soul could be saved, if they were left to their own free Will; and if they are saved, they must be chosen of God from all Eternity. This is the Fountain of all Happiness; and I cannot think I fully declare the whole Counsel of God to you, until I put you in Mind of God's electing everlasting Love.

I heartily wish that these that call themselves Christians were more acquainted with the Covenant of Redemption, the Covenant of Grace, the eternal Contract that was made betwixt the Father and the Son from Eternity; and, in order to give you a clear Knowledge into it, I think ye cannot read a better Book than that written by that holy Man  
of



of God, Mr. Boston, a Book worth its Weight in Gold. As *Adam* was the Head, the Representative of all Mankind, I think if we read it with unprejudiced Minds, we must be brought to the Knowledge of this, That all our Righteousness is as filthy Rags; without this, Man must glory in himself; Man must say, Not unto him, but unto me; to my own free Will be a Part of the Glory of my Salvation.

This robs God of the Glory; and therefore natural Men say, Away with the Doctrine of everlasting Love. If we read the Gospel, we will find Jesus Christ before his Passion praying out of the secret Book of God's Decrees, *Father, I will that those whom thou has given me shall be where I am.*

Now our Lord must not pray right, if there were not Persons given him of the Father; and therefore God says, *I have made a Covenant with my chosen; I have chosen David,* who was there a Representative of the Lord Jesus Christ. God the Father gave Jesus Christ a Multitude of Souls which no Man can number, and Jesus Christ was appointed the Head, the Representative of these; for these the Lord Jesus Christ shed his Blood; for these he was to fulfil the Covenant of Works; and when he did this, he was  
to



to see the Travel of his Soul, and be satisfied for the Salvation of these that believe.

The Doctrine of imputed Righteousness is looked upon as doing Hurt; but if there is not such a Thing, we may despair of Mercy. Try your own free Wills, and ye will find if ye do come to God, it is because God chose you, and ye did not chose God. Therefore when the Apostle puts the *Corinthians* in Mind of the Privilege, he bids them look to the Rock from whence they were hewn, in the 29th Verse, *That no Flesh should glory in his Presence*; and then he tells them, *But of him are ye in Christ Jesus, who of God (that is God the Father) is made unto us, Wisdom, Righteousness, Sanctification and Redemption*; that, according as it is written, *He that glories, let him glory in the Lord*. This makes the Doctrine so sweet to Saints, that it makes them give Glory in the Lord, and they cry out at the Feet of sovereign Grace, *Why me Lord? why me?* This lays them low at the Feet of sovereign Grace, and makes them cry out, *Grace, Grace*. And I am persuaded when we all Believers come unto another World, we will all be agreed about the Doctrine of God's everlasting Love; in Heaven we will then cry out, *Free Grace*.

B

Here

Here then is the Fountain from whence all spiritual Blessings flow, the everlasting Love of God. The Blessings we now do enjoy in and for the Sake of the Lord Jesus Christ, are described in the latter Part of the Text, *Wisdom, Righteousness, and Sanctification, and Redemption.*

And the *First* is Wisdom: And what do you think I understand by the Word *Wisdom*? If I were to ask some of you, what ye take to be Wisdom? ye would say it did consist in rising up early, and late taking Rest; in eating the Bread of Carefulness; in adding House to House, and getting Estates, and calling them by your own Name. I suppose you reckon them most thrifty that have got most Riches. God gives me Authority to call you Fools; your Riches will only increase your Damnation. Alas! Riches, what are they? They may take to themselves Wings, and fly away like an Eagle towards Heaven; or if Riches do not leave you, ye must leave them; for rich Men must also die, and leave their Riches to others; and, be as rich as they will, in a few Months, Days, or Hours, your Bodies may be carried to the Grave; but if ye be not rich towards God, your Souls will be carried to Hell. Riches cannot make Men happy in the Day of Death,

Death. If ye could conquer the World, ten Thousand Worlds, ye must be obliged to do, as *Alexander* has done before you, sit down and cry, Ye have no more Worlds to conquer. Others again perhaps, if I were to ask you, what ye meant by Wisdom? ye would say ye despise Riches; ye love to be generous; but what is it ye are employed in? in cloathing the Naked? and in feeding the Hungry? No, but in spending your Money and your precious Time in Balls, Assemblies, in visiting, and in polite Entertainments; and if ye can have a Character among Men for good Companions, polite Company, ye think ye are truly wise. But, my dear Friends, these are only sensual Enjoyments; they cannot fill the Mind at all, or gratify the Soul. I have always thought it has been a great Artifice of the Devil, to keep the Mind in Action. I find generally every Month the Devil changes the Fashions. Every Month! why is this? Thinks the Devil, I must keep them employed; and the Devil's Children fall to it directly; they go in a Round of Pleasure, as if they thought it sufficient to tell at the Great Day, so much Time we spent at our Glass, our Balls, Assemblies, and at Cards and Gaming. But this is not Wisdom, it is Foolishness; my dear Friends,



it is Folly; and when ye get a new Heart, ye will no more submit to these Things than put your Head in the Fire. But perhaps many are of a more refined Taste; ye will despise Pleasure; ye are Men of Learning; ye desire to know Books, and perhaps your Time is all employed in your Studies; in getting a great many Rarities in your Libraries; in seeing how *Alexander's* Battles were fought; in reading *Cæsar's* Commentaries, and heaping up a Parcel of useles Knowledge; ye may study the Stars, and get the Globe, and think yourselves learned Men, and tell how many Stars appeared such a Night; and ye are getting a Parcel of as useles Knowledge in Regard to your Happiness, as to know a Crow dropt a Feather on yon Mountain. Ye are Letter-learned Men; but ye know nothing of yourselves, and of God; I am speaking of human Knowledge when made Use of contrary to the divine Knowledge of God.

I must send you then to School to know what is true Wisdom: It is in knowing One's self. *Know thyself*, was the Saying of one of the wise Men of *Greece*; and here is the Beginning of true Wisdom, to know ourselves, and to know our Want of the Lord Jesus Christ. This is true Wisdom. The Person that really

knows



knows this, knows enough to make him happy, tho' he knew nothing else; for such a Person will be made wise unto Salvation: But the Person that does not know this, will only be damned with so much the more Solemnity. Here then it is in this Respect, *Jesus Christ is made unto us Wisdom.* The first Thing Christ doth for our Souls, is to shew us ourselves; to make us feel we want a Saviour; to make us feel our Misery; our Liableness to Condemnation; and to let us know *there is no other Name given under Heaven, whereby we can be saved, than that of Jesus.*

The great Question then is, my Friends, Whether Jesus Christ has been made this to your Souls? By Nature we are Fools; we are born like a wild Ass-Colt; we know nothing of ourselves, or of God. But Christ makes us know what we are. The great Question is, Did ever God make his Arrows of Conviction cleave fast in your Soul? Did ye ever feel your Misery, that ye deserve to be damned? Did ye ever feel yourselves poor Sinners, and miserable, blind and naked, and that ye are undone, and lost without Christ? Ye may acknowledge this in Word. Ye will say, We own all this; but there is a Difference to assenting to it in our Heads, and feeling it in our  
Hearts.

Hearts. Was ever your false Hearts brought down? Were ye ever brought to groan under a burdened Heart? Did ye ever know what it was to be weary with a Sense of Sin, and say with the *Psalmist*, *My Iniquities are become too heavy for me to bear*? Did ye ever experience any such Thing as this? If not, do not call yourselves wise: Indeed ye are not wise; ye are Fools, mad Men; ye are yet in a State of Nature; the Wrath of God yet abides in your Heart. It is true all Men have not the same Degree of Terror; but sure all that know themselves, that are brought to Christ, whether by a shorter or longer Continuance of Conviction, are made to know, it is a Load intollerable, that cannot be born by any but Christ himself.

My dear Friends, be pleased now to examine your Hearts; ye are now here sitting, a great Multitude; I believe it is the last Time, in all Probability, ever I shall speak to you here in this Place. Let me ask, Whether ever you did feel what it was to depart from the living God? Did ye ever feel what it was to want precious Christ? To have your Thoughts drawn out after Christ; to know and feelingly to acknowledge from your Hearts, That none but Jesus Christ, the dear Redeemer, can save you from  
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the Wrath of an offended God. If so, O! happy Souls, the World count you Fools and mad; but ye are wise in the Sight of Jesus Christ. God grant Convictions may not go away, till they end in sound Conversion. Thus *God is made unto us Wisdom.*

Again, *Jesus Christ is made unto us Righteousness.* By the Word *Righteousness*, I here understand what I would mention in all my Sermons, tho' I fear it is too little discoursed on either by Christians or Ministers; and that is the Righteousness, the perfect Obedience and Death of the dear Redeemer. This is what we are to understand by the Word *Righteousness*. We have, as I have often told you, no Manner of Righteousness of our own; and I believe there is nothing more provoking to the Great God, than for People to pretend to join their Works with the Righteousness of Jesus Christ. *Arminianism* is *Popery* at the Bottom. The Lord Jesus Christ is *the Lord our Righteousness*. As *Adam's Sin* is imputed to us, so the Righteousness of Jesus Christ is to be imputed to us also. There is nothing we can possibly do that can, in any Measure, recommend us to the Favour of God: In Christ alone, and for the Sake of Christ's Righteousness, God the Father will be well pleased with us. The

The Apostle joins Righteousness after Wisdom ; for when the poor Creature is made to know himself, and feel he is miserable, every Way lost and undone, living without God, what, does he say, I am gone: It is over with me : I feel the Wrath of an incensed God. I must be damned for evermore. Now in-breaks Comfort to the Soul ; a Display of Christ's Righteousness is made to him, and the Spirit of God shews the poor Creature, tho' he has no Righteousness of his own ; yet there is a Righteousness laid up unto him, the Righteousness of Christ. *He is made of God to us Righteousness* ; which implies, it is made ours by Imputation. And when we are cloathed with the Righteousness of Christ, God Almighty, for Christ's Sake, blots out our Iniquities, and we stand invested with his Righteousness ; we have nothing to do with the Law ; we have a foederal Right to what Jesus has purchased with his Blood.

But the great Question is, Whether Jesus Christ is made unto you Righteousness. Many may pretend to have Faith ; but it is only a general Faith they have: If ye find Christ offered to you in the Word, ye agree Jesus died for Sinners, and here ye rest. But the great Question is, Has there been an Application



tion of Jesus Christ made to your Hearts; otherwise your Faith is no Faith at all. Talking of a distant Christ, as he is in the Word offered to Sinners, is not sufficient. But then, Faith must be brought Home to the Heart. The great Question is, Whether Christ's Righteousness has really been brought Home to your Souls? Do ye know if there was a Time? If ye cannot tell exactly the Time, Do ye know there was a Time when your Soul was espoused to Jesus Christ, when he gave himself to you, and shewed you his Side, and said to you, *Peace be unto thy Soul*? Did any Thing as this pass between Christ and your Hearts? And did God ever reveal his Son in you? If not, do not call yourselves Christians. Ye may be well meaning People, moral People; but I cannot call you Christian People: But then, Christ is made unto you *Righteousness*. Ye that are Christians know what I mean: Ye can say, Christ is our Lord and our God. Well, happy Souls; ye may ly down quiet, and sleep in Peace; the Lord Jesus is your *Righteousness*: But if ye have not experienced this, ye may call yourselves wise, but you are arrant Fools; and if ye do not get Christ's *Righteousness* before ye die, God will shew you to be so at the Day of Judgment. Well, this is a glorious

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rious Privilege, to have Chrſt's Righteouſneſs applied unto our Hearts, and to be delivered from the Guilt of Sin.

But here is another Link of the Believers Golden Chain; for Chriſt is made unto the Believer not only *Wiſdom* and *Righteouſneſs*, but *Sanctification* alſo. *But of him are in Chriſt Jeſus, who of God is made unto us Wiſdom, Righteouſneſs, and Sanctification.* What do we underſtand by *Sanctification*? By *Sanctification* I do not mean, my dear Friends, Attendance on outward Ordinances. You muſt attend on outward Ordinances, on the preaching of the Word, and receive the holy Sacrament, and read the Bible, and make Uſe of the Means of Grace: But then if ye reſt on theſe Things, you will make a Saviour of Ordinances, and come ſhort of Jeſus Chriſt; and yet I fear this external Holineſs is all the Holineſs moſt People are acquainted with. We have got a great many People who think, if we do juſtly, and love Mercy, we will certainly be ſaved. But if your *Sanctification* go no farther, you ſhall certainly be damned. Others again place it in an outward Reformation; and if they were once Rakes, Prodigals, and now a little reformed, they think they are Saints. But *Sanctification* is not any of theſe Things, nor all of them

put

put together; it is something higher. By *Sanctification* I understand a total Renovation of our depraved Natures; I mean the new Birth; a new Union of the Soul with God, or Christ formed in the Heart. We are all legally dead, and therefore we want the Righteousness of Christ to deliver us from the Guilt of Sin; we are spiritually dead, and therefore we want the Spirit of Christ to deliver us from the Power of Sin; we are all by Nature a Mixture of the Devil and the Beast; we hate God, and are estranged from him. In order to be made meet to dwell with God, our Hearts must be sanctified, and our Natures renewed; the Spirit of God must be in our Soul; and we must bring forth the Fruits of the Spirit in our Lives; we must have the Graces of the Spirit in our Hearts, Faith, Love and Hope; we must do good Works, and walk humbly with our God; we must observe relative Duties for the Sake of a dear Redeemer, and *deny Ungodliness and worldly Lusts, and live soberly, righteously and godly in this present World.*

*Sanctification* implies a divine Life; it is a Participation of the divine Nature; it is God's dwelling in the Creature; it is Immanuel, *God with us*; and wherever a saving Work is wrought on the Soul,

Soul, there is really a new Creature formed, *old Things pass away, and all Things become new*; the Understanding is enlightned, the Bias of the Will changed, the Affections set on Things above, the Memory renewed, the Body renewed; these Bodies that are Instruments of Sin are now made Instruments of Holiness: In short, there is a total Renovation, and the Soul is perfectly and entirely changed by the powerful Operation of the blessed Spirit of God: These whom Christ justifies, these also will Jesus Christ sanctify, and fill with Peace, Love and Joy.

And now therefore, before I go further in the Text, give me Leave, my dear Friends, to address myself to two or three Sorts of People. And *First*, To you that are Gospel-Professors, Church-Members, or Church-Rulers. Ye may have an Office in the Church of Christ, ye may have the uppermost Place in the Synagogue, ye may be called of Men, *Rabbi, Rabbi*; ye may have a Name to live; ye may talk of Righteousness, of free Justification, and be orthodox in your Notions, and imagine ye are Christians. But then give me Leave to ask you one Question. Ye say Christ is your Righteousness: Shew it; ye will say, How? Why, by your Sanctification?



Is Jesus Christ your Sanctification? Can ye give Account of your Conversion to God? Do ye bring forth the Fruits of the Spirit in your Lives? Do ye walk as the Lord Jesus Christ did walk? Are ye not conformed to the World? Are ye heavenly minded? Have ye got the Love of God, the Interest and Glory of the dear Redeemer at Heart? Are not ye ashamed of the Gospel of Jesus Christ? Is your Eye single? Do ye feel God dwelling in your Heart? Is God's Spirit witnessing with your Spirits, that ye are the Children of God? Have ye got the Witness of God's Spirit in yourselves? Are ye quite changed from what ye were? Are all Things become new in your Hearts? Do ye hope what once ye feared, love what once ye hated, and hate what once ye loved? If so, ye may hope ye are then sanctified; and, for a comfortable Inference, *Ye are in Jesus Christ*. But I am sure many talk of Justification, and think they are Christians, when they do not shew it in their Lives, and can give no rational Account of their Justification at all. Take Care of resting on, of settling on your Lies; for that will only increase your Damnation in a future State.

I would next address myself to these, if there be any such here, who may be pro-

properly called *Antinomians*. We must take Care we do not run into Extremes ; as we would avoid *Arminianism* on the one Hand, so we must avoid *Antinomianism* on the other. But some People, when we begin to talk of Salvation, they will talk of Faith: They will say they must not look to Marks ; for *Antinomians* deny there are any such Thing as Marks of our Salvation. But then they must deny the Scripture ; for there are Marks laid down in it, such as these, *By this shall all Men know ye are my Disciples, if ye love one another: And, we have passed from Death to Life, because we love the Brethren. He that believeth hath the Witness in himself: And, we know we are his, by the Spirit he has given unto us.* However it may be termed legal Preaching by some, I would have People look into their Hearts, and see if they are converted ; and tho' they think they are not converted, yet finding the Fruits of the Spirit in their Hearts, and in their Lives, they may from thence draw the comfortable Inference, *That they are really born again of God.*

I would next address myself to these, (and perhaps there is a great Class of these amongus) who talk of *Sanctification* now and then ; who talk of inward Holiness, but make a Christ of our inward Holiness ;  
who

who say we must be holy, and then God will be merciful unto us. I am for talking of an inward Life of Holiness, as well as any one: But then we must remember *Sanctification* is imperfect in this Life; tho' we are delivered from the Power, yet not from the In-being of Sin. As long as there is the least Corruption in our *Sanctification*, my dear Friends, we cannot expect that our Holiness can atone for our Sins: It is the Righteousness of Jesus Christ which is the Cause of our Acceptance with God; and *Sanctification* is the Fruit flowing from Christ's *Righteousness* imputed unto us. Therefore the Apostle says, *Christ is made unto us Wisdom, Righteousness, and Sanctification*: He does not say he is made unto us *Sanctification and Righteousness*; but *Righteousness and Sanctification*. Ye must not rest on Works within you, for the Ground of your Salvation; but ye must constantly come to the Lord Jesus Christ for his Righteousness; for if we build on our Sanctification and Frame, we will find such a Mixture of Corruption in our Hearts, that we will always fall into Unbelief.

It is Time to go on to the Fourth Head of my Discourse. I have endeavoured to shew you three Links of the Believers Golden Chain, *Wisdom, Righteousness, and*  
*Sanctification*



*Sanctification.* And O! if ye felt all these Things in your Hearts, what happy Creatures would ye be. To be made wise unto Salvation, to know your Sins are forgiven you, to have the Blood of Christ applied to the Heart, and the Spirit of God dwelling in the Soul; to be made living Temples; to have Love, Joy, Peace, Meekness, Long-suffering, and all the other blessed Fruits of the Spirit; it is a Heaven begun in us. Well might the Apostle call it the Kingdom of God; says he, *The Kingdom of God is within you*; for it is a Kingdom of God's making; God erects it, and keeps it up in the Soul.

But I must say to you as the Angel did to *John*, Come up hither and look upon the last Link of the *Golden Chain*. But ye must look very high; it is like *Jacob's Ladder*, as I said before, the Top of it reacheth to Heaven. Of him are ye in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification and Redemption. Here is the End of the *Golden Chain*, all that Christ doth for us here, is in order to prepare us for what he intends hereafter, Redemption.

By Redemption ye are to understand,

*First*, The Redemption of the Body, and I heartily wish this were more thought

thought on than it is by Christians. There are some, I fear, deny the Resurrection of the Dead, that say the Resurrection is past already. They turn the Expressions of it into mere Allegory, and say, the Body is not to rise again. The Jews believe there is a Resurrection: *Martha* said, *I know he shall rise again*: *Job* says, *I know my Redeemer liveth, and that he shall stand on the Earth at the latter Day*. And Jesus Christ from the *Old Testament* proves the Resurrection from the Dead to the *Sadducees*, who own no Book canonical, but the first five Books of *Moses*; therefore Jesus out of these proved the Resurrection from the Dead to them. The Resurrection is brought perfectly to Light; and therefore we are told, Jesus Christ makes a Covenant with Believer's Dust. Jesus, when ye are ingrafted to him by Faith, is *Flesh of your Flesh, and Bone of your Bone*. Jesus Christ will take care of your Bodies when they die. There are many of you may perhaps be afraid of Death, but sure ye cannot be afraid of it, if ye have got Christ in your Heart. I know not what ye can say; I am sure I can say, this mortal Body weighs down the immortal Soul, and hinders me from doing, what I should do for Christ. This is my Comfort, Brethren, We are not to live here al-

ways. Blessed be God we are to die soon, we are to leave this crazy, tottering Tabernacle; we are to be laid in the silent Grave. Perhaps many of you when ye go to a Neighbour's Funeral, ye may smell it turning away your Heads, and say, alas it stinketh! No, rather with a Smile say, O it is perfumed; for when ye go to a Grave, ye should say, Behold the Place where my Lord once was; the Body of Jesus Christ has been in the Grave, and he perfumed it. It is a consecrated Place where the Bodies of Believers shall ly until the Morning of the Resurrection; then shall the Voice of the Arch-Angel sound, and your scattered Atoms be raised and reunited unto their glorified Soul; and how glorious shall your Bodies be made, like unto Christ's glorious Body.

Do not fear Death. Perhaps ye think, Jesus Christ will leave you, when ye are going to die: No, he will pass a long with you through the Valley of the Shadow of Death. Death is like the River *Jordan*, that separates betwixt this vain Wilderness and *Canaan*; Ye know when the Children of *Israel* went over *Jordan* to *Canaan*, the Ark went in with them and carried them through *Jordan*: So shall Jesus Christ deal with you. Ye think he will stand on the other Side,  
till



till ye come to him. No, he will come to this Side of *Jordan*, and lead you through it. It is observable, that Jesus Christ *tasted Death*. That is a beautiful Expression. It is customary among Kings and Princes, and I think it is one of the Unhappineses of Princes, they dare not eat their Food without somebody taste it, and when the Taster hath tasted it, they eat it with Peace and Pleasure: Just so Jesus Christ tasted Death for you Believers, and what Poison was in it Christ drank it up; and he says, Now pledge me Believers, I must have taken the Poison out, ye may now drink the Cup with Pleasure and Assurance.

There is the Redemption of the Body: Jesus Christ is risen, *and he is become the First-fruit of them that sleep*. Jesus is our Representative, and Christ cannot be said to be intirely risen, until every one of his Members be risen with him.

Ye may have now crazy Bodies: I am sure I have got as crazy an one as any one of you all: But I believe, Jesus Christ will raise it from the dead. Let Worms destroy it, (blessed be God) we shall see our God, not as we are now, poor, frail Creatures; our Bodies shall be fashioned and made like unto Christ's glorious Body; and how glorious his Body was, we may form some faint

Idea of it, when it is told, when he was transfigured on the Mount, *His Face did shine as the Sun, and his Raiment was white as the Light.* They shall not hinder us in Prayer as they do now: No, they shall be so strong, that they shall be made to stand under an exceeding and eternal Weight of Glory. Here the Believer may cry out in the triumphant Language of the great Apostle, *O Death where is thy Sting! O Grave where is thy Victory.* The Redemption of the Body is the great Thing the Believer waits for; but what is this in Comparison of the compleat Redemption of the Soul.

I told you before, We were sanctified, and delivered from the Guilt, delivered likewise from the Power, but not from the Inbeing of Sin. Now, this is a daily Burden to the Soul, saying; *Lord Jesus, when wilt thou deliver me from the very Risings of Sin:* Indwelling Sin is a very great Burden to good People's Hearts. *Who shall deliver me from the Body of this Death,* is the continual Cry of these, who have made continual Progress in Holiness. *Have a little Patience, and ye shall be delivered not only from the Power, but from the very Inbeing of Sin.* It shall be taken out of thy Heart: *Yet a little while, and thou shalt bow down thy Head, and say, It is finished.* Angels shall carry

arry you into *Abraham's Bosom*, and  
 e will bid an eternal Adieu to Sin and  
 orrow. While ye are here below, the  
 icked One the Devil torments you; he  
 ill be tacking his Temptations to every  
 hing ye do, continually watching you  
 o disturb your Peace, striving to make  
 our poor Soul uneasy, shooting in his  
 ery Darts at you. Not only so, but  
 icked Men now disturb you; and if it  
 ere in their Power, would certainly  
 estroy you: Your righteous Soul may  
 e grieved Day by Day at the ungodly  
 onversation of the Wicked. But look  
 up, O Saints! If ye are justified, look up,  
 and behold your complete Redemption  
 raweth near. Yet a little while, and  
 e shall see your God, and the wicked  
 One shall cease from troubling you,  
 and your weary Souls shall enjoy an  
 everlasting Rest with God.

My dear Friends, Jesus longs for you  
 to come to him. There is a Place for e-  
 very one of you, and no one shall take  
 it from you. *In my Father's House* (says  
 he) *are many Mansions: If it were not*  
*so, I would have told you. I go to prepare*  
*a Place for you.* I know very well, if  
 ye love God, ye want to go Home. Do  
 ye want to go to Jesus Christ, and live  
 with him. Surely if your Hearts are  
 in a proper Frame when ye go to Bed;



ye will be indifferent whether ye sleep or die. And surely, if so, you must be sick of Love, and the Foretaste ye have of Jesus Christ here, must make you long to drink of his Pleasures as out of a River. Take Comfort then poor dejected, hungry and thirsty Saint; yet a little while, and thy dear Redeemer will come and take you to himself. We are not yet ripe for Glory; our Corruptions are not yet mortified: The Image of God is not yet stamped on our Hearts; but when that is done, Jesus will say, *Father, I will that these that belong to me, should tarry yonder no longer. Father, I will that the Messenger Death should be sent away, and bring them immediately to my longing Arms.* Then Death shall come, and your Souls shall be set at Liberty, and a Guard of Angels shall be hovering over your Bed, longing until ye breathe out your last, and they shall carry you to *Abraham's Bosom*: Heaven shall echo when ye come there. Angels and Saints shall praise God; and Jesus shall place you on his right Hand. There shall your Soul cease from all Trouble; there shall ye see your God, and talk with Angels, and with *Abraham, Isaac and Jacob*, and with all the Elect of God. There your Communion shall never be interrupted; spiritual Disfection shall

shall no more be there: No more complaining of an absent God there: No more Clouds there: No more complaining of indwelling Sin there: No more shall ye be wearied with a carnal Body, but be ever blooming, and spend an endless Eternity in singing Praises to him that sits on the Throne, and to the Lamb, for evermore.

Believers lift up your Hearts, and think and talk of Heaven often. What are ye here? Nothing but Strangers and Pilgrims on the Earth: Your Home is up yonder, longing for you to come up to it. Ye should often think on this; on the blessed Hope of that Inheritance among the Saints in Light, which Jesus Christ has purchased by his precious Blood, and now is sitting in Heaven, to keep it on Purpose for you. But why do I pretend to talk of Heaven; Eye hath not seen; Ear hath not heard; nor hath it entered into the Heart of Man to conceive the Joys that God hath laid up for them that love him. When ye come there, ye must say, as the Queen of Sheba said to Solomon, *Not one Half, not one Thousand Part was told me of the Glory of it.*

My dear Friends, I love to talk of Heaven; the very having of it in View is sweet: What will the very enjoying  
of

of it be then? What will it be to see the Lord Jesus in all his Glory; in his primeval Glory; in the Glory of the Father, and in his own Glory, before the World began. Now, do ye not long to go there, while I am speaking. Is the Fire of Love kindling in your Hearts? And are ye wishing within yourselves, O that my Lord would take me Home! O! that I could send you away at this parting Sermon sick of Love, seeking, longing, panting after the dear Lord Jesus Christ. O Heaven! O Redemption! O complete Redemption! what are ye? We can form no Idea of it until we come to see it. O! may God give you then to see it as it is.

And are these the Christians Privileges? Is Christ their *Wisdom*? Is Christ their *Righteousness*? Is Christ their *Sanctification* and their complete *Redemption*? Then what Fools are ye that laugh at Christians, and despise Christ Jesus? Is this your *Wisdom* to despise Christ Jesus? Will all your *Wisdom* make you happy? Will your *Morality* purchase Pardon? No. Will your external *Holiness* purchase Heaven? - No. *Where is the Wise? Where is the Scribe? Where is the Disputer of this World? Has not God made foolish the Wisdom of this World?* My Friends, do not mind the Scoffs of foolish

foolish Men. Ye may be called Fools, mad Men, *Enthusiasts*, and what not; but yet a little while, and we will shew you what we are. It is but a very little while, perhaps before the Morrow, or before we go Home, God may usher many of us into another World; then the Struggle will be over; and then we shall be at Peace with God. Well, comfort ye one another with these Things.

I have endeavoured to shew you the *Golden Chain* of your Salvation: And look it over again; and who knows but God may give you his holy Spirit, and ye may see a great Dale more than has been told you. But what shall I say to you, poor dear unhappy Men? For Jesus Christ's Sake, let me advise you to say these Things to your Heart, and come to Jesus Christ. Do ye want Wisdom? Ye do not love to be Fools. Come to Christ then, for he *is made of God Wisdom*. Do ye want Righteousness and Sanctification? Come to Christ; and if ye want to be delivered from the Fears of Death, come to him, and he shall be yours. *He bath led Captivity captive*, and he opens the Kingdom of Heaven to all Believers: All of you that are willing may be invested with the Blessings in the Text: *Who of God bath made unto us*: To us! Who us?



To *me* a Persecutor, says *Paul* ; to *me*, who was a Despiser of God, who made Havock of God's Children ; yet even to *him* was Christ made *Wisdom, Righteousness, Sanctification and Redemption*. To *Us*, that is, to *us* Believers, that lay hold on Christ by Faith. Be what ye will, who ye will, *Believe on the Lord Jesus Christ, and ye shall be saved.*

O my poor dear Friends ! would this poor Carcass hold out, I could go on exhorting you to come to the Lord Jesus Christ, for *Wisdom, Righteousness, Sanctification and Redemption* : But since I carry a weak Body about with me, I must give over. But this supports me, By and by we shall talk of Jesus Christ for evermore. There will be no Weariness in Heaven ; for the longer we are there, the more vigorous shall we be in the Lord Jesus. My Friends, it will be a happy Hour when we meet in another World, if we meet ingrafted in Jesus Christ. Till then, I say, I may perhaps never meet with you any more. Till then, farewell in the Lord Jesus Christ. While I have been here, with much Weakness I have been recommending Jesus Christ to your Choice. If I know any Thing of my Heart, I desire simply to recommend Jesus Christ to you. I desire not to bring you to this or that Party,

Party, but to unite you to the Love of God: Not to bring one to *Paul*, or another to *Apollos*, but to be unite together in Christ Jesus our Lord. For this I long; and for this I labour; and for this I hope, when God shall give me strength, I shall be willing to shed my Blood. But I can do nothing without Christ strengthening me. However, tho' I have preached Christ, I know it has been the Foolishness of Preaching to many; yet who has been convicted, and received Comfort? Who has been brought off their false Rest? God only knows. And I never perhaps shall know until I meet you in another World? Then it will rejoice me to see you stand out and bless God for hearing such a Sermon. My dear Friends, whether you think of it or not, ye must have a second Hearing of all that has been said: The Lord Jesus Christ notes my Preaching, and takes Account of your Hearing. And O it will rejoice my Soul to see you stand out at the great Day, and bless the eternal God for what ye have heard; for if it shall do you good, ye shall have no Reason to repent there, that God sent you a Child to shew you the Way to Heaven.

I hope I can say, The Love of Jesus Christ constrained me to preach. I feel  
 within

within myself I am unworthy of the Air I breathe in, of the Earth I tread on; and I believe, from my very Soul, I am the chief of Sinners in the World. And as knowing Christ Jesus has had Mercy on such a dead Rebel as I have been, O when I feel God's Love kindling in my Soul, methinks I want a Thousand Lives, a Thousand Tongues to recommend the Lord Jesus Christ to poor lost, undone Sinners. Let me therefore now bespeak you, as if I were just now departing this World; for God Almighty knows but this may be the last Parting; and if it were so, I would recommend Jesus Christ to you all: He is a precious Master, a dear Lord. Ye may scoff at him, and deride him, and run down both him and his Followers: But, for Jesus Christ's Sake, take Care what ye do: Do not trifle with God, and with Jesus Christ; but kiss the Son, lest the eternal God should be angry with you, and ye perish from the Way. Sinners let me exhort you to come to Christ: Do not let me go away without some of you being brought to the dear Redeemer. O that God's Power might run thro' this whole Assembly. O that Jesus Christ might reveal his Arm, and bring your precious Souls to be washed in his all-sufficient redeeming and all-atoning Blood. O that God may sanctify

tify you throughout, and give you *Wisdom. Righteousness, Sanctification, and eternal Redemption.*

I thank you (I do it from my Heart) for the Civility any of you has been pleased to shew me, and I thank you for your Liberality to the Children under my Charge. I recommend myself to your Prayers, the People of this Kingdom. I do not speak it to ingratiate myself with any Man: But the People of this Kingdom has been much on my Heart. I longed to see *Glasgow* and *Edinburgh*, and I wish ye may all flourish, as in the Days of old. O that God may pour his Spirit on your Souls, and that when I am gone from you, I may hear of a Work begun in you, as God has begun in *Boston*, and three hundred Miles in *America*. O that I may hear little Children are meeting together in little Companies praising the Name of the Lord. O that ye may flock together as the *Negroes* are there, running to Jesus Christ in Companies! O that God may once more turn again and visit your Souls. This has been a Place where God once has dwelt, and where Jesus Christ has taken Delight to dwell. My Friends, I wish God may revive serious Religion in the midst of the Years. And as for any here that are pleased to speak evil  
of



of me, or judge me, all the Harm I be-  
 wish you, is, that I may see you in Hea- wil-  
 ven placed at God's right Hand, tho' sus-  
 ye may curse me, I pray the eternal  
 God would bless you: All the good  
 can do you is to pray for you, and ex-  
 hort you to come to the dear Redeem-  
 er, to the Blessed Jesus, the inexhaust-  
 able Fountain of Goodness, the Foun-  
 tain of Light, the Fountain of Life, and  
 the Fountain of Happiness. O Brethren,  
 come to him, come and wash in his pre-  
 cious Blood once more. My dear Friends  
 Farewel; to God I commend you, and  
*to the Word of his Grace which is able*  
*to build you up and give you an Inhe-*  
*ritance among them that are sanctified.*  
 My Friends, It will be but a little  
 while, and we will meet together in  
 another World. I leave it upon you  
 to prepare for Death. I charge you in  
 the Name of Jesus Christ to secure an  
 Interest in the Son of God: Apply to him  
 for his Blood to wash you from your  
 Sins. I exhort you as an Ambassadour  
 of Jesus Christ, be ye reconciled to  
 God, and I pray God to give the Bless-  
 ing to what has been said. I believe  
 God is working on many of your  
 Hearts. Do not forget it, but beg of  
 God to strike home Convictions, and  
 that your Souls may now be saved. To  
 be

be convicted; and afterwards damned  
 will be fearful; and yet not come to Je-  
 sus, what will that be. For Christ's Sake  
 nourish your Convictions, be Workers  
 together with God; and now when God is  
 working in you both to will and to do  
 his good Pleasure, *work out your own*  
*Salvation with Fear and Trembling.* My  
 Friends, my Heart burns with love to  
 you. O that Jesus Christ may still pour  
 his Blessing on your Souls! O that the  
 dear Redeemer may give you a Sight of  
 himself hanging on the accursed Tree,  
 and that ye may be made to look to him  
 whom ye have pierced and made to  
 mourn. Look to a crucified God, to a  
 bleeding Christ, to a dying Jesus, who  
 hath washed you from your Sins with  
 his Blood. To him do I recommend  
 you, and to the Holy Ghost, to whom  
 be Glory, Honour and Praise for now  
 and evermore. *Amen.*

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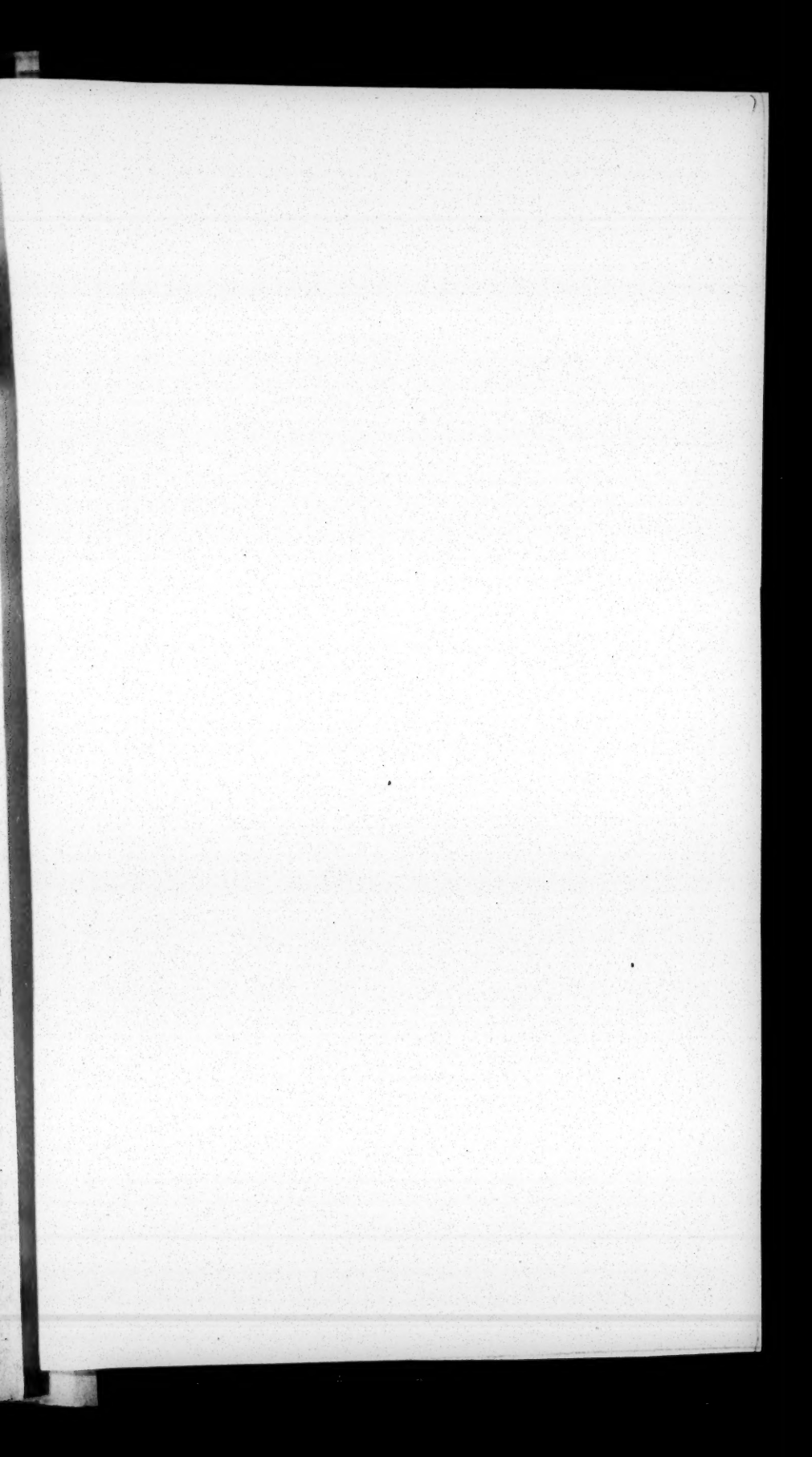
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